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Old Time Religion for New Time Needs

AN EDITORIAL

Home-Made Religion

ANGUS DUN

Fox and the Living Christ

H. MILLARD JONES

Young Friends Findings

RUTH BIDDLE

Pertinent Comments

RUPERT HARRISON STANLEY

ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW YEAR'S PLEDGE THAT WON A PRIZE

Broadway Temple, New York City, of which Dr. Reisner is pastor, offered a prize for the best New Year's pledge. The prize has been awarded by the judges' committee, of which George Gordon Battle, well known attorney, was chairman, to a prisoner in the New York County penitentiary. This man's resolution was as follows: "Each day some daily good to do, with trust in God to see me through; to lend a hand to fellowmen—for some fare worse than I—and watch my blessings multiply." In his letter the prisoner wrote: "Should I be fortunate enough to win a prize, please be kind enough to pass it along to some needy family."

MANCHURIA AND THE LEAGUE OF NATIONS

Writing on the Manchurian Situation and Pacifism and referring to the article by Bertram Pickard in the *Messenger of Peace* Supplement for January, Corder Catchpool in Berlin, Germany, closes his interesting comment in *The Friend* (London) thus: "It is not fantastic to believe in the power of love. Left to itself, all mankind is friendly and has a will to peace. If not, Quakerism is a superstition, and William Penn never proved it otherwise. Manchuria reveals to us with a shock how much more need there is of faith in the world even than we had thought. In this dark hour, it is our duty as never before to live and to proclaim it, individually, as a religious Society, nationally and internationally, until the League is able to act in that spirit without which the world must perish."

SEEKING NEW TYPE OF EVANGELISM

The Methodist ministers of Southern California met for an all-day conference at Riverside in which their wives shared, the outcome of which was a unanimous feeling "that we need more vigorously and adequately to interpret Christianity to our constituencies and that we need a more flexible evangelism than any so far developed." There was a very positive recognition of the fact that the church needs to recover its passion for evangelism and that the time is ripe for a world-wide spiritual offensive. They decided that whatever commends the gospel to the non-Christian elements in the population or more satisfactorily interprets the gospel in the light of the enlarged knowledge of today is evangelism. It must have regard for the spiritual and social tensions of today and among its objectives are such social problems as the overcoming of race prejudices, conversion of the mind for war, the Christianization of the economic order and, in fact, the working out of all the implications of social Christianity. At the same time it must be personal and always begin in the heart. It must have regard for the moods of men and women and the opportunities that come in the course of personal contacts.

WOMEN WOULD CREATE A WARLESS WORLD

The following resolution was adopted by the Home Missions Council and Council of Women for Home Missions at their Annual Meeting in Toronto, Canada, January 6, 1932: We cannot close this Council without adding our influence to those who are attempting to create a warless world. We believe that war is irredeemably and wholly wrong; we believe that war and Christ travel opposite ways and stand at opposite poles in any possible moral universe. The Christian church must be the chief agency for abolishing war for to the church is committed the gospel of love and brotherhood, of peace on earth and goodwill. We call upon all the churches to take an unequivocal and an unapologetic opposition to the spirit of militarism wherever it exists. We commend the consistent stand of the President of the United States against the enlargement of our military forces and his insistence that the path to economic rehabilitation demands the radical decrease of armaments. We look with great hope to the results of a further disarmament conference and urge upon all our officials the heartiest cooperation with it. We urge upon the government of the United States the necessity of immediate cooperation with and full membership in the World Court and the League of Nations and that every power be used to influence all the signatory nations to faithfully carry out their obligations in the Peace Pact. We believe that the replacing of national armaments with international understanding and goodwill is the first step to economic welfare. We are firmly convinced that until the Christian nations abolish official murder as a means of settling disputes, we shall progressively fail in commending Christianity to the other peoples of the world. The Christian church must lead in the abolition of war or prove itself inadequate to the needs of the world today and tomorrow.

GROWING OPPOSITION TO COMPULSORY DRILL

A group of American students who spent last summer studying at Geneva took the initiative in organizing the Intercollegiate Disarmament Council last September for the purpose of vocalizing disarmament sentiment among American students prior to the Geneva Conference. This council now reports the results of a nation-wide straw vote of seventy American colleges and universities, Luther Tucker of Yale, chairman of the council submitting the report. Of the 24,345 students voting, 92 percent favor the reduction of armaments; 63 percent urge the United States setting an example by beginning to disarm without waiting for other nations. One-third of the students favor 100 percent cut, provided all nations agree to the same ratio; and one-seventh favor 100 percent cut without regard to the course followed by other nations. The poll reveals a strong feeling against the compulsory feature of military training in colleges; 81 percent of the students voting are opposed to compulsory drill; while 38 percent favor the elimination of military training from the colleges and universities.

JENNIE LEE WITHIN OUR BORDERS

The Pennsylvania Committee for Total Disarmament is arranging for a dinner at the Hotel Sylvania in Philadelphia, Pa., January 22, 6:45 p. m., in honor of Jennie Lee of Scotland, Member of Parliament 1929-1931. She is the youthful and distinguished champion, in and out of Parliament, of complete disarmament, of whom Sherwood Eddy writes, "She will win every audience she addresses in America." In the absence of Dr. Wm. I Hull, who will be on his way to Geneva, Dr. Wm. H. Fineschriber, vice chairman of the committee, will preside. "Disarmament Now" is the subject announced by the speakers, Miss Lee and Joseph B. Matthews, National Secretary of the Fellowship of Reconciliation. Referring to her stand on disarmament, Miss Lee writes, "in the House of Commons we have had our beliefs tested thoroughly in recent times when voting against all credits for armaments has meant breaking the disciplinary rules of our party." She was promptly recognized in Parliament as "a debater of quality who pulls her own weight." Her force and brilliance won her a real part in the recent momentous debates on the Budget, Foreign Policy and Disarmament, and she has also vigorously championed the cause of unemployed Scottish women. Defeated in the October Parliamentary election, she is now engaged by Hillcroft, a residential college for working women in which the students are girls who went to work at fourteen in shops, factories, etc., and now in their twenties have taken up a year's residential study. She holds degrees from the University of Edinburgh.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Old Time Religion for New Time Needs

WITH all the depression and discouragement so prevalent, a feeling of religious expectancy pervades the atmosphere. It is doubtless stimulated by the widespread sense of human helplessness in the face of insurmountable difficulties. It seems a far cry to the smug complacency of those who were so recently saying that man had so conquered and dominated the material forces for his comfort and prosperity that God had progressively become unnecessary. People aren't talking in that blatant tone these days. Expressed or unexpressed, there is a widespread individual feeling of uncertainty and dissatisfaction, accompanied by a groping for some spiritual reality and strength that will help to withstand the "evil days" that have come upon us.

This is as true in our collective as in our individual life. We stand appalled at the prospect of the chaos toward which the world seems heading. The forces of confusion and possible destruction appear so inevitable and terrific that we feel impotent in their fell clutch. In the immediate emergency there seems to be little or no connection between the tragic trend of events and the sanctions of religion. Yet this very sense of powerlessness drives us to seek the help that is higher than we are. How *may* we relate ourselves and our world crises to the spiritual hope and ideals to which we cling? Are there not undiscovered depths of divine power that may be drawn upon for the world's healing? How may they be sought out and used?

Thus may be suggested the general sense of wistful brooding over the world's troubled waters. It is held to be the precursor of a revival of religion that may rise to a flood-tide mark in modern experience. What kind of a revival may we expect this to be, if it comes? While it is not possible to pre-chart such spiritual movements, there are certain features of this expected awakening which may be predicated with a good deal of assurance if it is to be effective.

First and foremost, there will be what may be termed a working reality of God in the personal life. There will be the consciousness of the divine presence and power, from which will radiate a glow of assurance. Men will know, absolutely know, from their own experience that God *is*, and they will therefore go about their daily tasks and approach the difficult issues that confront them with the confidence of a divine, unconquerable purpose in the universe, with which purpose they are linked up.

There will be a renewed appreciation of Jesus as the incarnate expression of God's purpose in the world. He will be more than an example to men—he will save them from their sins, which are just as devastating today under modern names as they ever were. In the words of a recent writer:

"There are none who in splendor of character and glorious achievement can stand beside Christ. But the chief thing about him is that he is a Saviour. We have piled around him a dozen other names, all expressive of various phases of his mighty work. But our modern ministry, intellectual, alert, can save Jesus for those other tasks, only by enthroning him as a Saviour of men.

'He did not come to judge the world and he did not
come to blame;
He did not only come to seek; it was to save, he came;
And when we call him Saviour, we call him by his
name.'

The chief personal revelation of Christianity is the revelation of a saving God in a Saviour—Jesus Christ."

In a word, the modern revival of religion will do for distraught men of today what it did many years ago for Sherwood Eddy, by way of illustration. He tells how, even as a foreign missionary in India, his life had become one of constant outward strain but not of constant inward renewal. He broke down, not so much from overwork as from spiritual maladjustment. "One morning in November, 1897," he says, "after a long and sleepless night, I begged God to show me the way out of my trouble. And a verse from the Bible, flashing into my mind, changed the course of my life. 'He that drinketh of the water that I shall give him shall never thirst; for the water that I shall give him shall be a well of water, springing up into eternal life.'" From the moment of that experience, Sherwood Eddy declares that he has never had an hour of discouragement and darkness. Only those who know of the situations and experiences this man has gone through during the past thirty-five years can begin to realize the significance of such a testimony. As he puts it, "To find and keep a faith like this is to gain an inexhaustible source of power."

As it relates to the individual, then, this revival will be a re-expression of the "old time religion" at its best. It will be related, however, to the new time needs of our modern life. "Salvation" will regenerate the individual but if it doesn't do more than that it will always be in grave danger of ceasing to save. Hence, the general familiarity with the term "renewal" which has become even more familiar than

that of "convert." This, by way of admonition and warning to those who think they are helping bring about the needed revival of religion by merely warming up old methods under the name of evangelism. The inclusiveness of an adequate religion for our day is well expressed as follows in a statement recently made by a committee of the Ecumenical Methodist Conference:

"We envision the Christian Social Order as one in which every human being shall have full opportunity to live the abounding life, physically, intellectually, emotionally, and spiritually. The quality of personality is the ultimate test of social righteousness. A social order is good in so far as it enriches personalities and it is bad in so far as it stunts or impoverishes them. At its best, human society is a cooperative effort to develop the richest possible experience for the largest possible number of its members. As Christians we seek to build such a common life as will emancipate men from fear and release their powers for the attainment of Christlike personalities.

"The forces of selfishness and ignorance stand in the way of such a consummation. These, in their essence, are as old and continuous as human nature itself. Our problems may fundamentally be the same as our fathers', but there are new phases of them which are peculiarly ours, and it is to these that we must address ourselves in our generation. The industrial revolution, with its resultant transformation of means of communication, has set a new stage for social action, one that is vaster and therefore containing greater possibilities for both good and evil than any the world has hitherto seen. The new setting of life is forcing a re-examination of social forces which cannot but result in some sort of social reconstruction."

On the basis of such a platform, the Committee became concrete and indicted such well known enemies of the good life as alcohol, gambling, child labor, a venal press, demoralizing amusements, the snares that lie in wait for youth, the degradation of sex-life, the prevalence of divorce, a militant nationalism, armaments, the war spirit, race antagonisms, the concentration of wealth, the exploitation of labor, and corrupt government.

It follows that the expected revival of religion must be both personal and social. This is almost trite as a statement but it must be freshly realized as an experience. The cleavage between the two expressions of religion must be closed. Personal evangelism alone, with all its possibilities, is not enough. A religion seeking mere "balm in Gilead" will not meet the present needs. Neither will a social program of welfare that is not made warm and regenerating by an experience of God and faith in the divine plan and power. It is not that we need more of the personal and less of the social gospel. The gospel for our day must be one and indivisible, personal in experience, social in outreach.

Home-Made Religion

By ANGUS DUN in *The Churchman*

THE subject of the family is not an exciting one. It is literally a simple, homey subject. It calls upon us to turn our attention to our own household, to the number on Elm Street or Prospect Street or Broadway which is our home. It reminds us of the dining room, the kitchen and the sitting room, the places where the family meets, and raises the question as to what goes on there.

It is admitted, surely, that however wide our responsibilities extend we are more responsible for our homes than for anything else. They are more nearly our own making than most that we do or most that surrounds us. The great majority of us influence the world most certainly by the kind of home we build and by the kind of children we help create. There all of us have a common spiritual task. All over the world, right now, by the conversation at the table, by the expressions on the fathers' and mothers' faces, by the attitude taken to duty and pleasure, to women and children and neighbors, to servants and foreigners, the world of tomorrow is being made.

We recognize readily enough in other matters that home-made products have a quality that can not be imitated. They have a flavor, a durability, a substantialness. We contrast them with the machine-made and wholesale. The home-made quality is the product of personal contact and interest and of unhurried labor. It is reasonable to suppose that "home-made" religion has the same advantages over anything made elsewhere.

The fact that men and women are largely home-made is so obvious that it has gotten into statistics. Some time ago there appeared a study of some eight hundred children who had fallen into the hands of the law for various offenses. In six hundred of those cases their homes were clearly to blame as being the main or a very large factor in making them what they were. Whether or not the sins of the fathers and mothers are visited on the children, their sins are commonly visible in the children. And this holds especially true of the sins of attitude which lie back of the sins of deed, vanity, and covetousness, carelessness, irritability, self-seeking.

If the family makes its members to such an extent, the look on their faces, their tastes, their likes and dislikes, their habits, and character, then assuredly it largely makes their religion. For religion, whether strong or weak, lies down at the bottom of the lives. It has to do with the things that we take for granted, with the way we act and think in secret, with the things that we are greatly ruled by, with that which is to us the pearl of a great price.

Man is fundamentally home-made. Religion is fundamentally home-made. But what is religion? It is not easy to define religion in a sentence, but at least we know in general what it is. As we know, religion is made up somewhat as follows:

It consists first of all in some *convictions* as to the nature of the world in which we live, as to the meaning of life and what counts most. The religion that we inherit is made up, in part at least, of convictions about God, Christ, Brotherhood, Eternal Life. These things, religion says, are the most important things in life to be straight about. These things are those with which we must finally reckon. They make life what it is. They are more important than the stock exchange or the wage scale, than the fashions or the theaters, than golf sticks or the lady across the street. *God*, because he gives life its direction and character, because he is our Father. *Christ*, because he is the fullest manifestation of God and the highest

expression of what man is to grow into. *Brotherhood*, because it is the underlying relationship between men, and we are headed for trouble if we disregard it. Religion says that these things are of first importance, that they are true if not obvious.

Religion as we know it is also made up of some *habits* or customs, prayer, grace before meals, marriage ceremonies, funerals, church going. These are the things that religious people do. They are outward ways in which religion expresses itself. They are the ways of expressing and confessing, ways of reminding ourselves of the invisible facts at intervals or in the great crises of life.

Finally, religion as we know it is a *way of life*, a spirit. It is faithfulness, hopefulness, loving-kindness. It is a certain kind of home life. It means being a certain kind of father, brother, neighbor, employer.

When we say that men's religion is largely given them in the family we may mean any or all of these things, their virtues, their fundamental convictions, their religious habits and their spirit. All are first caught and imitated at home, and, however greatly they may be modified by later experiences, these first impressions remain at the foundation.

Take the matter of convictions. Mr. H. G. Wells has said in one of his novels: "If a little boy has grown up in a home, the sort of home that we call God-fearing, if he has not only heard of God, but seen God as a living influence upon the people about him, then I admit you have something real. He will believe in God. He will know God. . . . He will take God as a matter of course. Such a boy can be religious from childhood. But," he adds, "there are few such homes."

As far as convictions go, a child's religion is almost completely made by his home. A good Sunday School, something hard to achieve, may explain things a bit more fully, may connect up the child with the Bible or the church or train him in public worship, but his real convictions will come mostly from the family. If God and Christ obviously influence his parents' life, if these are things they habitually take into account, then these things will be real to him. If not, then all the Sunday Schools in Christendom will have little effect. And this part of religious education goes on week after week and day after day. No time can be set apart from it. If money and pleasure and comfort and respectability are the main considerations throughout the week, it will do very little good to have the child told solemnly on Sunday that God and duty and brotherhood are the main things. He knows what his family treats as real.

The very language in which religion speaks to him is receiving its meaning day by day in the life of the family. What fatherhood means, and brotherhood and fellowship and forgiveness, show themselves to be within the life of the family.

To think over the religion of the family, the religion being bred in one's own family, means first to consider the convictions that are active in one's own household, the things that seem important there, the things any child could take for granted and would reverence as being reverenced by us.

It means also that we think of the religious habits learned there. We know well enough, or should, that Christianity is not mainly a matter of going to church or saying grace before meals or getting down on one's knees at night before one goes to bed. It is a faith as to the sort of world we are living in and a way of living in that world day by day.

But this faith easily dies if not fed or refreshed by definite times of thinking about God, speaking to God and speaking with those of like faith. Though it is not always fair, we always say that those who have given up church-going and prayers and grace before meals, have ceased or are ceasing to be religious. They usually have. They still may be married by a minister, and call upon the church to bury their dead, but when all the regular habits of religion are gone, religion is usually gone.

So when we stop to consider the religion being bred in our own home we must ask ourselves what religious habits we are training and making easy. Are we helping sons and daughters, younger brothers and sisters, to stable religious habits? Are we giving them a headway that will carry them until they can walk strongly for themselves? These habits of religion are far from enough. They are far from the main thing. But the child who has not learned them will ordinarily never come in touch with religion. They are not the goal. They are well-worn paths that lead into the presence of God.

We mentioned a third thing as making up religion, a way of life, a spirit, characteristic virtues, faithfulness, hopefulness, loving-kindness. These are the fruits of religion, more important surely than any habitual observance or any clearly defined creed. One of the blessings of life is that these live on after definite belief and religious habits have fallen away.

It is just this fact which makes many people blind to the importance of the definitely religious life of the family. They find a tolerable amount of goodness in the family life, ordinary faithfulness and kindness, and they hope that their children will at least catch some of these Christian virtues. Probably the children will. But these virtues and this spirit have their roots in religious convictions and religious habits. The fruits are being handed on without giving the children a contact with Him "from whom all holy desires, all good counsels, and all right judgments do proceed." Instead of looking face to face at the Best the children see only the marred copy of the Best in their parents' lives. The branches are severed from the True Vine.

When we turn back and look on our own household to question the character of the religion being bred there, there are three things to consider: (1) The convictions that control our household. (2) The habits that are developed there. (3) The spirit and virtues that are lived there.

Surely nothing can force home upon us more deeply than such thoughts as these the necessity for a re-birth. It is what we are rather than what we say or even do that counts. Our children, seeking bread, will not take a stone. No mock piety will suffice.

Verily, verily I say unto you, if a man would enter the Kingdom of Heaven with his children he must be born again.

Fox and the Living Christ

By H. Millard Jones

POSSIBLY the most nearly accurate description of the life of George Fox can be found in the statement of Paul in Corinthians 5:14—"For the love of Christ constraineth us." Many times he used the expression, "Grieve not divine love." He was fearful lest by some act or failure he should grieve the love of Christ. This love constrained him into fields of service and gave him the strength, courage and grace to suffer under persecution and abuse for the sake of his living and ever-present Lord. His was surely a life of constraining love.

This phase of George Fox's life is beautifully described by himself in the exposition of his position concerning the bearing of arms. "I told them I knew whence all wars arose, even from the lusts, according to James' doctrine, and that I lived in the virtue and power of that life that took away the occasion of all wars." He is reported to have advised William Penn to wear his sword as long as he could. His solution of the war problem was to win men to that virtue and power that removes the occasion of all wars. Is it possible that we modern Quakers can learn something from George Fox that will be of great value to us in our peace work and testimony? "The love of Christ constraineth us."

The message of the living reality of Jesus Christ is the heritage of Quakers. It is our fundamental message, it is our experience of which we are commissioned to tell the world. Is that message needed today? Let us see.

Professor Conklin of the University of Oregon in the book, "Psychology of Religious Adjustment," says, "The ideal religious life is one lived with the almost constant consciousness of God, a life in which all adjustments and duties are carried out with that consciousness." Here we have a statement of the ideal religious life that corresponds in essence with the interpretation of George Fox.

In Squires' book, "Psychological Foundations of Christian Education," we find this significant statement: "The aim of Christian education is not Christian beliefs and virtues but control by Christian beliefs and virtues; not merely conduct but the control of conduct." It isn't hard to correlate this aim with our proposition of constraining love as the motivating power in a person's life.

In a statement of his own philosophy of life, Dr. Robert Andrews Millikan makes this statement: "The reason that the Western World adopted Christianity as its religion is to be found, I suspect, in the fact that Western civilization could not possibly develop its highly organized group life without Christianity. If this is so, the future is certainly going to need the essentials of Christianity even more than the past needed them. I believe that essential religion is the world's supremest need."

We are face to face with a world of people floundering, seeking, hungry for spirituality, reality, continually asking, "To whom can we go?" It is the privilege of Quakers, rich in the heritage of the discovery of George Fox, to demonstrate an answer. God must become a living reality to us (as He was to George Fox), as individuals and as a Society before we can present a program of religion that will meet the world's needs. This calls for consecration and devotion to God, fired by a passionate zeal in making him known to men. Our ministry, our testimony is the living, life-giving reality of God. That is the message the world is hungry for.

Speaking to the Derby magistrates, George Fox said, "I told them they were not to dispute of God and Christ but to obey him." The greatest opportunity in the history of all the world is ours. The greatest challenge any people ever faced is before us. Dare we fail? "Obey him"—the Living Christ.

A great deal has been said, and is being said of the life of Christ. It is an interesting and intriguing subject, challenging us to the depths. Yet a more interesting and a more profoundly challenging subject to think upon is that of the living Christ. George Fox made a very great and important discovery (or was it a rediscovery?) of the living Christ. We believe his interpretation of that Christ was unique as well as startling in his day and is vital in our day. Therefore we seek to understand what the living Christ meant to George Fox.

As we all know, George Fox lived during a period of political and religious upheaval. Any period of upheaval is also a period of seeking. People were seeking for the realities, the substantial and enduring things in all the phases of life. Certainly George Fox experienced a time of seeking, at times heart-breaking because of apparent failure, yet finally successful, in what seems to us to have been a miraculous revelation. As Rufus M. Jones describes that incident so beautifully, "Finally upon his distress there came a flood of light and he heard a voice say, 'There is one, even Christ Jesus, that can speak to thy condition.' It seemed like a key put in his hand that unlocked all doors. He leaped in a flash to the fresh first-hand discovery that Christ whom the churches presented as dead, or as sitting in state in a far away heaven, was alive and vitally present with him and in him a revelation of God, so near, so real, that it was possible to know him experimentally and not merely as a fact of logic."

His discovery of the living Christ led him to a new and vital understanding of the meaning of salvation. Quoting again from Rufus Jones, "For him (George Fox) salvation was not believing a doctrine of the atonement; it was a living triumphant deliverance from sin and the love of it, and the formation of a new and Christlike nature and spirit within." The thing that to others was a doctrine and matter of creed was to George Fox an experience. His discovery of the living Christ was to him the supreme experience of his life.

Because of his new discovery, George Fox went out with a great and vital message, a message that challenged attention and consideration and won many followers. The message was, "Christ Alive." As we study the activities and messages of the Apostles recorded in the New Testament we discover that theirs, too, was a message of "Christ Alive." George Fox discovered and proclaimed a living God whose love can be experimentally known.

Rufus Jones says that "George Fox's experience had convinced him that Christ was the 'same yesterday, today and forever,' and that what he had done in the first century he could do, and was doing, in the seventeenth." The text of George Fox's message could well have been Hebrews 13:8.

Yet the message of the living Christ, that is of Christ alive, was not all nor the most precious part of the message. The fact that Christ was, and is alive, is a wonderful thing; but a more wonderful thing is the fact that Christ dwells within his people. The Christ within! From George Fox's life story we quote a very pointed statement: "The Lord showed me clearly that he did not dwell in these temples which men had commanded and set up, but in people's hearts; for both Stephen and the Apostle Paul bore testimony that he did not dwell in temples made with hands, not even in that which he had once commanded to be built, since he put an end to it; but that his people were his temple and he dwelt in them."

The message of George Fox was twofold: first, Christ is alive, and second, Christ liveth in me.

Indianola, Iowa.

Escape

Death followed her around from day to day
And kept her in his shadow through the years.
Sometimes she faltered, held by trembling fears;
But oftener she smiled with spirit gay
And calmly walked in her allotted way.
She did not waste her strength in gloom or tears.
Ignoring her pursuer's covert leers
She did not let him chain her with dismay.

Then Death drew closer. She could feel his breath
And hear his quickened pace. Persistently
His hand reached grimly out to clutch her fast.
She looked ahead. She said farewell to Death.
She slipped away in smiling ecstasy—
And Death held but a bit of clay at last.

HARRIET OLDS HENDERSON.

Washington, D. C.

The Call of Progress

In all the wide world no step of progress has been taken without someone saying: "Be careful! The risk is too great. You may lose your all." Nor need these voices always come from the outside. They whisper and mutter in all the shadowed corners of a man's own thinking.

But there comes a time when a man, having heard all they have to say, must then disregard them and go forward, must follow the gleam, must seek the ideal.

In every citizen is laid the duty of progress. The race must go forward or go back, and the progress of the race can never be anything more than the progress of individual men and women. The call of progress which comes to every man must always have a higher authority than the call of fear.

—*Westminster Record.*

Young Friends Findings

The "Exercises" of the Holiday Conference

In last week's issue appeared "Quakerdom on Trek," by David W. Day, in which he gave a general report of the conference of Young Friends held at Richmond, December 31st to January 2nd, in connection with the annual meeting of the Executive Committee. In concluding, he announced the later publication of the conference findings, which are here presented as prepared by the committee composed of Ruth Biddle, Philadelphia, Herbert Huffman, Jr., Kansas, and Byron A. Haworth, North Carolina, the report being written by Ruth Biddle.

"A glorified spiritual experience lies in the merging of faith and practice." It took us a long time at Richmond to reach this simple but far-reaching statement.

In our first meeting the concerns which arose spontaneously from the deep silence in which we sat seemed to arrange themselves into two camps. There were members of the group who felt deeply and spoke strongly about the responsibility of young Friends toward present world problems. We were brought face to face with our apparent indifference to the treatment of Negroes. Few of us can claim to have Negro friends, and none of use seem to be much worried by the lynchings and other more subtle forms of prejudice about us—or within us.

Again, we squirmed uneasily because of our ineffectiveness in confronting the forces of war which are gathering everywhere. It was pointed out that many young Friends are taking military training, apparently not aware of nor bothered by its implications. In view of the economic crisis, too, we were forced to admit ourselves woefully unprepared. We must acknowledge Communism's condemnation of Christianity unless we can do something to disprove it. Unemployment, low wages, agricultural difficulties and all the other factors that make for cramped lives, have to be faced. We were asked to investigate Socialism as at least one partial solution to these problems. In short, young Friends must wake up and develop an articulate social conscience in all directions.

On the other hand, we were brought back time and again to the fundamental basis of life. In many ways we were shown that our spiritual life is too often ineffective and secondhand. It was felt that, first of all, must come religious experience, and that unless we can recapture that which motivated early Friends we might as well admit our futility. This quality of experience was referred to in several different phrases. Some called it Christian experience, others Quakerism, others fullness of life. Whatever the words, however, the essential element remained the same—a dynamic spiritual foundation to life is necessary.

During the course of the two days many problems involved in actually carrying on work among young Friends were discussed. Everyone agreed that a general difficulty to be met was complacency or indifference amongst our membership. Lack of local leadership, difference in city and rural interests, and extent of cooperation with other denominations also came up. The question of how to draw younger young Friends into our activities as well as cooperating with older Friends consumed some time. In the latter case were involved our participation in business and worship meetings and, occasionally, the meetings of opposition from older Friends in regard to our separate activities.

Although the local methods and setup were quite varied, there was a splendid sense of oneness which grew out of this sharing of difficulties.

But even throughout discussions of these and other more specific problems there ran the deeper note of the philosophy which should guide us. Constantly we returned to the two points of view with which we started—the spiritual and social approaches to life. In spite of its being generally felt that one should naturally grow from the other, it was shown that each too often exists alone.

We slowly came to the conclusion that this inconsistency could not exist among us if we, as young Friends, really understood the history and principles of Quakerism. Early Friends seemed unconsciously to unite both elements in their lives. As we tried to determine what is distinctive in Quakerism we were brought back to Howard Brinton's "Creative Worship." Our difficulties seemed to fade away as we saw the possibility of the actual merging of the inner and outer experiences through group worship. It was made vivid for us in the illustration of hydrogen and oxygen *combining* to make water. This bringing about of spiritual experience, the creation of something utterly new, means that for a moment, at least, wherever it happens there is realized the harmony of the perfect whole. To try to make such an experience available to all men involves every bit of intelligence and patience and sensitiveness of which we are capable.

And so, from widely differing backgrounds and methods of expression, by a persistent adherence to Friendly democracy and tolerance and quiet waiting, we were drawn together through "deep spiritual struggle" into a closeness of fellowship that cannot be forgotten. As our time together drew to a close, we came to know that if we are to face a new era for the Society of Friends, if we are to help bring about in all the world the integrating of faith and practice, we can hope for it only as we dedicated our individual lives to the task.

However much we may fail of our high resolve as we return to our local meetings and the racial, economic and international problems of the workaday world, we will hold to it basically, for we know now, experimentally, the meaning of creative worship. Through the unfolding of our association together we have indeed found for ourselves that "a glorified spiritual experience lies in the merging of faith and practice."

LOYALTY

(To President Hoover)

America, behold, your fires
Of patriotism die;
Among the ashes of despair
Few living embers lie.
The tongs of loyalty are cast
Aside, and left to rust,
While idle hands are lifted not
To stir the fires of trust
And love, which evermore should glow
In each true patriot's heart
For him, your faithful leader who
So nobly acts the part
Which by His Master was assigned
To him, an honored role.
True Christian, he has ne'er betrayed
His trust. On to his goal
Of universal peace he treads,
To calmly persevere
Through all, and humbly, kindly bears
The enemy's bold sneer.
America, ye sons of men,
Awake! Oh, womanhood,
Arouse your languid spirits, and
Let it be understood
Throughout the world, that nations hear
Your shout of triumph o'er
Grim poverty. Be confident,
Fling open victory's door,
And bid prosperity come in.
Go onward, hand in hand,
With him, whose faith in you is firm.
On for a greater land!
Your patriotism kindle now,
Lift up your hearts, build high
Your fires of hope, America!
And let them never die.

ERNA E. HOEFS.

Portland, Oregon.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

THE MORAL ECHO

By T. Richardson Gray

As children we clapped our hands to hear the echo between hills, buildings, or timber. We shouted, "Who are you?" "What's your name?" only to find that all the silences had voices echoing back in hand-clap or voice — a harmless "sounding again of the mountains." Greek mythology took the echo for a nymph, daughter of air, following Narcissus through forests. Several localities are noted for producing twenty to thirty distinct echoes to sound. Ezekiel warned his people not to be deceived at what they were about to hear, nor mistake the sounds as echoes of joyous shout, music, or gleeful hand-clap, but as a long-delayed chastisement, the echo of unrepented sin, and "not the sounding again of the mountains." The Gospel holds out promised rewards to both present and future; it also rings clear in warnings as to results of wrong doing. The promises of his mercy seat and the threats of his tribunal, alike, are sure of accomplishment, both having a benevolent purpose.

"Echo" is a great restraining force. The certainty of consequences, of a future state — always an indispensable moral deterrent—is, however, becoming less and less effective, although it is yet a great check on crime and all known evils. The fear that what one does today may bring regrets tomorrow stays many a dire plot. A like assurance in a future lends confidence to every good investment, that it will not be in vain. Eternity is called the "Echo of Time." Solomon wrote, "The way of transgressors is hard." A modern jester has modified it thus: "The 'way' is not hard, it's the consequential bump at the end." But, however expressed, the future must be reckoned with according as it echoes the right or wrong, whether physical, moral, or spiritual.

There is a moral echo in the physical life. Deformities, insanity, handicaps, are but echoes of sin, ignorance, and mistakes of days gone by. Deeds that shake us by the hand in farewell reappear in bodily infirmity. One said, "I took a step from the path of moral rectitude, thinking I was through with it when day was done, only to suffer its disturbing effects years later, like the 'sounding again of the mountains.'" The blessings of today are harvests of good seed sown in former years; and, conversely, the world's burden of physical woes is the echo of its yesterdays. Godliness and wisdom could have altered both present and future. Unhappily, our world learns slowly, and still pays toll for past indiscretions.

It is not true that an individual or a nation has only self to harm. The world is one; "there are those who care," and they must be considered. Our deeds, whether good or evil, are echoed in others. Ex-Emperor Wilhelm of Germany has from childhood carried a partially paralyzed left arm, for which he is to be pitied, because it is due to no fault of his own, but to "King's evil," handed down by ancestors. What a warning against "personal liberty," and what an incentive to orderly living!—that others should either suffer or benefit by our folly or wisdom. A "checkered" past has one chance; namely, redemption through repentance, and faith in a forgiving Savior. Will men avail themselves of this merciful provision? A physician was offered a bribe in a crooked deal. "None will know it," he was told. "But I will know it," said he, "and, besides, I must live with myself." Here is wisdom. Prevention is better than cure.

What is the world outlook? What future do present conditions foreshadow? What "sounding again of the mountains"?—with unprecedented crime; with Prohibition in peril; with influential men at Washington opposing every righteous law; the daily press lending its powerful influence to a disloyal propaganda; the "enemy within our gates" having as a purpose, the overthrow of our government; with multiplying organizations lined up in solid phalanx against God and the right. Do these things give promise of that "righteousness that exalteth a nation" or of the "sounding again" of the "sin that is a reproach to any people"? If the latter, then we may well be alarmed, for the enemy is strong, aggressive, determined. Should not the cause of helpless children, who tug at our hearts, whose future is in our power, be strong appeal to men to make the best possible provision for them?

Finally, there is the fatality of false security, which is our greatest danger and is manifested by an apathy on the part of well-meaning Christian people, and by the feeling of over-confidence and safety—"God's in his heaven; all's well with the world." A rest in such false confidence will be to our peril. Shall we pray? Indeed no success is possible apart from it. To their discredit, many have left off prayer. Prayer is not to be discounted, but let it not end there. The hosts of the living God must be active, vigilant, thoroughly aroused to conditions that menace our country and alive to the situation we are now facing. God expects every man and woman to do his duty—to use all his powers in the struggle, for "God, and home, and every land."

Edgewood, Iowa.

LIFE'S GARDEN

Life is like a garden fair,
In which we plant our seeds,
And much depends on watchful care,
Lest our garden grow to weeds.

A kindly word to a friend in need,
Or a smile to one who is sad,
May, like a rosebud, small, indeed,
Bring hope, and hearts make glad.

An unkind thought sown in our hearts
May grow to a dangerous weed;
And, if from our lips it farther starts,
May end in a vicious deed.

Then let us choose our seeds with care
And water them oft with love;
That our gardens may bear some blossoms rare,
We must pray to the Father above.

Rosalind Younce.

Amboy, Indiana.

WHEN THE SERVICE BEGINS

By Charles O. Whitely

The story is told of a stranger, unacquainted with the worship of Friends, entering a meeting for worship in Philadelphia. On this particular occasion there was rather a prolonged period of silent waiting. After some time of anxious and curious waiting for something to take place that would suggest a religious service to which he had been accustomed, the stranger, awed by the silence, leaned towards a Friend and whispering asked, "When does the service begin?" To which the Friend replied, "When the meeting is over."

In our "Authorized Declaration of Faith" are to be found these words concerning worship: "Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in Spirit and in Truth.

"The Holy Spirit opens the door of the inner sanctuary and the worshipper may, without the offering of a sacrifice, except the sacrifice of a broken and contrite heart, find acceptance with God, or without interceding of priest of the burning of incense he may go directly to the heart of the Father and then in Spiritual Communion find strength and courage for the service to be given to those who need help. Truly it has been said, 'They that wait upon the Lord shall renew their strength.'"

The late John Wilhelm Rowntree of York, England, under a fresh anointing of the Spirit finished one of his stirring messages at the Manchester Conference in 1895 with the prayer, "Thou O Christ, convince us by Thy Spirit, thrill us with Thy Divine passion, drown our selfishness in Thy invading love, lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of the early church."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SERVICE COMMITTEE MEETING

The meeting of the American Friends Service Committee was held on January 7, thereby combining the December meeting which would normally have occurred during Christmas week and the January meeting. The gathering was one of unusual significance due to the large number of Friends from a distance who came not only to attend the Service Committee meeting but also the Conference on Race Relations under the joint auspices of the A. F. S. C. and the Committee on Race Relations of the two Philadelphia Yearly Meetings, held in Germantown the two days following. In addition to such Friends as Daniel N. Shoemaker and Esther Morton Smith of Washington, D. C., Caroline Roberts and Bertha L. Broomell of Baltimore, Edna Wetherald, David W. Day, Errol T. Elliott and Ruthanna M. Simms of Richmond, Indiana, Caroline G. Norment of Antioch College, Elsie Powell Ingraham of Cambridge, Mass., Phillips Bradley and Geo. R. Taylor of Amherst, Mass., Elizabeth Hazard of Union Springs, N. Y., L. Hollingsworth Wood of New York City, and others present, it was the first time in a number of years that all three Vice-Chairmen, Henry Tatnall Brown and Hannah Clothier Hull of Philadelphia, and W. O. Mendenhall, President of Friends University, Wichita, Kansas, have been in attendance at the same session.

JANE ADDAMS

Friends, and other individuals and organizations have greatly rejoiced that Jane Addams has been named recipient of half of the Nobel Award for furthering the cause of peace. The Service Committee heartily approved a letter Clarence E. Pickett had sent her expressing satisfaction at this disposition of the award, and offering sympathy in her illness.

ELIZABETH MAROT

Elizabeth G. Marot, who for thirteen years has been in charge of the storeroom, has found it necessary to resign. It is interesting to note that she has given more continuous service than any other individual now connected with the staff. During the past thirteen years she has received, unpacked, sorted, repacked, and shipped tons and tons of clothing to Europe, to the Near East, and more recently, to the Coal Fields. High praise was given and appreciation expressed for the exacting service she has carried out most faithfully.

Work in the Foreign Centers has gone on much as usual. Due to the world wide financial situation, Emma Cadbury has postponed her trip to the Orient; she will, however, visit Friends Centers in Palestine and Syria.

Carolena M. Wood, who has described herself as a "Visiting Center," has been in London, has attended conferences in Paris, and is now in Germany where she is visiting various Friends groups and places of historic interest in our post-war relief and reconstruction work. She is receiving invitations to address various groups, visiting with old workers, and is trying to give cheer, a feeling of self-confidence and self-respect where it is so very sadly lacking many times. The spiritual value of such work in countries which are going through very difficult economic crises cannot be overestimated.

Two conferences of interest to Friends have been held in Paris recently: one, a Quaker conference, lasting two days with Friends present from France, Germany, Great Britain, and the United States, was held for the purpose of facing together the present very difficult economic and spiritual situation of the world; and the other, the Lord Cecil Disarmament Conference. Carolena M. Wood, Richard L. Cary, Frederick J. Libby, and other Friends from England and Europe attended these conferences.

Frederick Libby reported that he was quite enthusiastic about the value of these gatherings. At the Lord Cecil Conference, 1,000 delegates from 30 nations were present; three very profitable delegate sessions were held at which time there was found to be some solidarity of thought and purpose among the leaders of the peace movements of all nations, including France. Frederick Libby felt that this conference was a real success; he said that the reported disturbance in the large public meeting came at the end of the conference after the most valuable sessions had been held, and did not interfere greatly with the achievements of the conference as a whole.

Frederick Libby also reported that there is a strong pacifist movement among the French peasantry. Three caravans were sent out through the co-operation of French organizations, including our Paris Center. They went to eighteen villages, held meetings sponsored usually by the Mayor of the town and the school master, reaching a total of 2,600 people, or approximately one-third of the population of these eighteen villages. Of these people, more than 1,000 signed the W. I. L. petition for total disarmament.

PEACE SECTION

The Secretary of the Peace Section introduced E. Raymond Wilson who has been traveling around by car in Indiana and Ohio talking on peace and disarmment, distributing literature, and loaning books from the Service Committee library. Since the first of October he has given 145 talks in 71 towns to an aggregate audience of more than 17,000 people. He found that only two out of forty Friends students at Purdue University had asked for exemption from military training. He helped to initiate a study course on Disarmament, carried on for nine weeks under the leadership of David M. Edwards, which enrolled between 65 and 100 weekly, and which will be continued next semester by the university for credit. During the spring Raymond Wilson will be working chiefly on the Institute on International Relations to be held at Northwestern University the last two weeks of June, where the emphasis will be placed on the training of local lay leadership for peace programs and on the clarification of the economic issues of world peace. It was also reported that preparations for a similar Institute at Wellesley College are already under way.

MANCHURIA

There was a prolonged discussion of the Manchurian situation. The Peace Section felt it might be wise for the Committee to send to President Hoover a letter urging him to issue a statement saying that loans on the part of the United States to Japan would be contrary to public policy and that he give administrative support to a bill making possible an embargo on armaments to beligerent nations. This should be a general bill and not an anti-Japanese bill; that he should invoke either the so-called Nine Power Pact or the Kellogg Pact, in order to say what ought to be done to rectify the Manchurian situation. It also suggested that the Committee write a letter to the Friends in Japan stating how we feel about the Manchurian situation and open up a friendly discussion with them.

The American Friends Service Committee suggested that the Peace Section send a delegation to talk with the State Department and that it appoint a small committee to deal with the matter at the conclusion of the visit to the State Department.

The fact was pointed out that while the Chairman of the Committee to attend the Disarmament Conference is a militarist, the Chairman of the Military Appropriations Committee is a pacifist! Friends are urged to bring pressure on their congressmen for drastic reduction of military appropriations.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

PERTINENT COMMENTS ON SOME RECENT ARTICLES

Editor, THE AMERICAN FRIEND:

Several articles in THE AMERICAN FRIEND during the past few months have been stimulating because they have spoken so intimately and concretely to the condition which seems to me to exist in the Society of Friends. One was by David W. Day, in the Young Friends issue of September 10, entitled: "Don't Slide in With the Ninety and Nine." It might better have been called "The Fifty and Nine." Another one was in the issue of December 10, entitled "Respect for Personality," by W. Bruce Hadley.

Why did only one of the sixty freshmen who entered the two Indiana State Universities in 1930 stand against military training? I wonder if the answer is not to be found in the value, or lack of it, which these young men place upon personality. Have they caught the significance of the passage cited by W. Bruce Hadley? It reads as follows: "In his Light we discover that he is at work in all others, and find unity with them in his love."

A. Edward Kelsey, in the issue of October 8, wonders if the condition in the Indiana universities represents the attitude of our Quaker homes toward military training. One cannot escape the belief that it does. If so, then the guilty persons are not the "fifty and nine" but the parents, the pastors and the elders in our Monthly Meetings. No doubt these students would compare favorably with any group of sixty freshmen no matter what standards of measurement might be used, but somehow we expect more of Quaker youth than we do from the youth of other religious groups.

If one could meet these students individually, or collectively, one would likely find most of them in accord with the plan of the Federal Council of Churches which is for America to adhere to the World Court. They would agree that our naturalization law should be amended so as to allow citizenship to men and women who have conscientious scruples against military service. They might even agree with the Council (see AMERICAN FRIEND, December 24, p. 955) in advocating the abolition of compulsory military training in colleges, and of all military training in high schools. How then explain their willingness to take military drill? Have they caught from their elders and teachers that creativeness of Jesus of which Joseph Youngs spoke in the opening devotional period of the Bible School Conference at Anderson, Indiana? (AMERICAN FRIEND, December 3, p. 906). Have they come in contact with the finest tools of the teaching profession mentioned by Lillian E. Hayes? In the same conference William O. Fox said that the teacher and the pupils are essentially changed in the very fiber of character and personality when the teaching is properly done.

Now that their two years of military training is about completed, why not circularize the group with a questionnaire to ascertain what they have gained from the experience? Perhaps we would secure information which would be of value in organizing local discussion groups and Bible study classes.

L. Hollingsworth Wood, in the issue of December 24, suggests that young Friends ought to be appointed as delegates to the approaching Five Years Meeting. I am in hearty agreement with this proposal.

Surely people who have the ability to produce the last two Young Friends numbers have the willingness to accept definite responsibility for leadership, and the ability to carry it out to a successful conclusion.

Over two years ago I led a group in the Young Friends Conference which met at Providence, R. I. At that time there was a note of pessimism running through the conference because someone reported that the New England Yearly Meeting was dying a natural death. The records had revealed an average annual loss of seventeen members from the Society during the past one hundred years or so. They had it figured out to a mathematical certainty just how long it would take to finish off the Society of Friends in New England. This was a sobering thought. Was there any way to check this annual loss of seventeen members? They believed that there was. In the last Young Friends Number, page 924, there is a caption—New England Young Friends Propose to Reopen Five "Shuttered" Meetings. These young Friends not only propose to open abandoned meetinghouses but they plan to take their convictions to parts of New England where Quakerism as a modern working religion is unknown—to start new meetings. The sounding of this death knell in the 1929 Conference started some sober thinking. It also provided a challenge and this is youth's acceptance of the challenge.

Warren G. Harding, while President, made the statement: "The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance . . . but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled."

RUPERT HARRISON STANLEY.
Teachers College,
509 West 121st Street,
New York City.

WHAT PRICE?

Editor, THE AMERICAN FRIEND:

With the New Year unfolding, and with Elton Trueblood's "What Price Christmas" just re-read, we query, What is the price of life, lived in the light of Christmas?

Jesus asks, "What man building a house does not first count the cost?" Yet rarely do we find a man in the mood of counting costs when "The Coming" is by him deeply realized. He is apt to be found, like the shepherds, unmindful of woolly sheep, or like the Wise Men, careless of long, dangerous miles. By Mary, however, and perhaps by all to whom "The Coming" is permanent, the price was not unmeasured. To her the consideration was almost overwhelming before she gave her all.

To us the price of our realization is the replacement of old values with the Living Christ—the Way of Life takes the place of selfish absorption. If our adoration and gratitude have not silenced the reckoning about ourselves, our thoughts and affections and possessions, I think we find, as we take account of all that we are and have, that upon catching the vision of "The Coming" we have been drawn unto him out of our own ways, and that we have brought to him our all in a freedom of joy and gladness.

We read that the Wise Men were warned to return home and we doubt not that the Shepherds God sent back to their flocks. "The Coming" meant—was it a price—that those hillside sheep need not henceforth fear brutal, misguided hands. It meant — a price? — that Wise Men should carry empty treasure sacks, and that far lands should learn the meek and lowly unfolding of Truth.

Is it a price that we pay to existence that husband and wife merge their lives daily in and for each other? That the father cherishes and works for his family? That the mother cares in full love and labor for her children? That, with our emotions, our thoughts and words, our strength, we love our neighbor as ourself?

The glory of Christmas story and song is essentially a reflected light and is of value only as it shows more clearly, instead of distorting, our path. But in the direct light of "The Coming" all life may

be made truly radiant. Nor is it less radiant because some of us are learning the simple lessons of judging our food by its calories; our clothes by their warmth and durability; our employment of fellow-laborers by their need of work and sustenance; our contacts with fellowmen by our unity in one Father.

The price of life is all of ourselves thrown into each task, opportunity, and deprivation. And in the Light of the Coming as we stand as yet half unseeing in our elevation of realization, even the raiment of life becomes, as on the Mount of Transfiguration, purified and glistening.

A MEDITATING READER.

BEGS LEAVE TO DIFFER

Editor, THE AMERICAN FRIEND:

In the Young Friends number of THE AMERICAN FRIEND, December 10, 1931, in the article entitled "The Phoenix Revived—or Quakerism, Static and Dynamic," by Ralph H. Pickett, I find expressions with which I beg leave to differ. The writer refers to the revival movement in the West as a "rampant evangelicalism," and speaks of it as "emphasizing man's 'fallen' nature rather than his 'innate goodness.'"

Man's natural goodness was lost in the fall, and Jesus said there were "none good but God." David said, "I was brought forth in iniquity and in sin did my mother conceive me." It would be sad indeed if the "fallen condition" was emphasized, if it stopped there. The writer fails to even hint that the remedy was just as strongly emphasized; that they could be restored from the fall, through repentance and confession, by faith in the atoning blood of the Lord himself, as High Priest presenting it before the Father, in sinners' behalf, not in behalf of good men that need no salvation; and the Friends of the first 60 years did the same. No doubt, a few of the evangelists of the progressive movement used questionable methods; so did they in the beginning of Friends. Also, seven sons of a priest tried to cast out demons as Paul did. But that did not cause the true ones to quit preaching. Wherever there is something genuine there is also a counterfeit. The great majority of evangelists in the West a half century ago, and much later, were perfectly sane in conducting their meetings, and most of the membership in the western Yearly Meetings date their salvation to special evangelistic services. It was what saved the western Yearly Meetings. Silence or "Quietism" has its place, but is not the paramount issue.

I agree with William Penn's teaching of the "Inner Light"—that Christ "enlighteneth every man that cometh into the world," with his own light, as the rays shine within through the aid of the Holy Spirit, bringing conviction for sin. But the light itself is not within, any more than the rays of the sun penetrating a dark room through a small opening is the sun itself. A good interpretation of the "Light Within" is found in section one in Penn's key, in "Rise and Progress of the Quakers." I believe many today calling themselves "Friends" are taking some of the perversions there printed instead of the principle. Jesus was not simply the most "effective exposition" the world has ever known, but he was the Light itself. The writer says nothing of Christ's propitiatory sacrifice, his High Priesthood, or of repentance and forgiveness on the part of man. Jesus was God manifest in the flesh and in him dwelt all the fullness of the Godhead bodily.

Whenever the divisions will acknowledge the evangelical faith of the Orthodox Friends of the West, that Jesus is the Son of God, that every man, no difference how good he appears to be on the outward, is a sinner until he repents and is forgiven of God, that the Holy Spirit fills and leads the true Christian, that there is no salvation except through the blood of Christ, the West will receive them back into membership with open arms. Until then we see no place to unite with the divisions.

CYRUS H. HAWKINS.

Tonganoxie, Kansas.

SOME REFLECTIONS

Editor, THE AMERICAN FRIEND:

There is a discouraging confusion—an unwarranted confusion—in minds that should be clear as to the balance and proportion in religion between subjective, spiritual exaltation and social-mindedness and activity. This appears to grow out of the assumption that individual godliness and a socialized mind are two factors of check and balance, the inspirational and executive departments of personality.

Within a life-time, religious leaders have right-about-faced with added confusion. Our fathers were exhorted to wear the world as a loose garment to be gladly thrown off. Our children are urged to cry out against capitalism and mass production as the parents of our modern industrial Frankenstein.

Both advices are un-Christian. Certainly the destructive forces in society are not hiding away from the world; it is too rich in loot. Neither capitalism nor mass production is essentially evil. Multiplying goods may be as beneficial as multiplying loaves and fishes; the evil is not at that point.

When the evangelical church brings into direct contact with God the man or woman of mental and physical energy, a noticeable reaction follows, a quick radiation of power and light from a surcharged personality. Such a person will instinctively join the constructive forces in society within and without the enterprises of the church unless he is restrained by ecclesiastic partisanship or enervating dogma.

The problem, then, is not one of balance and proportion but of increased and unhindered power. When the church enables him to see the cross as life's highest motive and inspiration, to plunge into the big business of partnership with Jesus of Nazareth, capitalism and mass production will bless humanity and the little children of the world shall lead them.

ALVIN T. COATE.

Indianapolis, Ind.

BUT WHY NOT KEEP TRYING?

Editor, THE AMERICAN FRIEND:

I cannot understand the attitude of the Editor and other leaders in the Friends Church toward the coming disarmament conference. They have had two conferences and they were both failures. Why spend a million dollars on another one that can hardly be anything else but a failure? France has served notice that there can be no disarmament without political securities. Unless the other leading nations will agree to come to her assistance, if she ever is invaded again, they will not disarm. They want the armies of the world to be subject to and under the control of the League of Nations. If there is any ground for the growing sentiment that France practically owns the League, she would soon be in a position to say to the rest of the world, "We are the people, the people are we."

It seems now that the only thing that can bring about disarmament at this conference is the fact that the nations are so nearly bankrupt they cannot spend as much as they would like to on their armies and navies. In the final analysis, there are just two ways of settling disputes between nations—arbitration or war. If nations are not willing to arbitrate their disputes, it seems certain they intend to settle them by war. If we ever have arbitration, disarmament and world peace it will be brought about by the common people. The politicians and statesmen have too much at stake in a political way to take a decided stand against the military element that has dominated every international organized effort for peace since the world war. Nations will not even be headed toward peace until they agree to arbitrate, not through an agreement couched in such evasive terms that it is practically dead, but one written in terms so plain that "The wayfaring man, though a fool, shall not err therein."

FRANK SANTEE.

Gibson, Iowa.

HESPER QUARTERLY MEETING

The regular session of Hesper Quarterly Meeting was held at Lawrence, Kansas, December 11-13. Much rain had made the roads almost impassable and the attendance was very small, but the meetings were full of interest and were times of spiritual uplift. Helpful messages were given by Clinton O. Nellis of Tonganoxie, J. Edgar Williams of Kansas City, and Herbert L. Huffman who came to Lawrence as pastor last September.

During the business session the matter of holding Kansas Yearly Meeting here next October was considered. It will be the sixtieth anniversary of the establishment of the Yearly Meeting, and also the sixtieth year since the old stone meetinghouse was built at Lawrence. The Yearly Meeting had expressed its willingness to come if acceptable to the local and the Quarterly Meeting. After discussion of ways and means, the invitation was extended to meet at Lawrence, October 4, 1932, which is a week earlier than usual to permit Kansas delegates to be present at the opening of the Five Years Meeting at Richmond. Local Friends are looking forward with must interest to this anniversary occasion, feeling that Quakerism in this locality will receive a wonderful blessing and impetus from the coming once more of Kansas Yearly Meeting to its birthplace. Lawrence Friends are coming to appreciate the real beauty and utility of the old meetinghouse as it is gradually being renovated and modernized through the volunteer service and sacrificial giving of many of its members. They are finding a real joy in the preparation and are looking toward the coming of the Yearly Meeting as the culmination of the year's work.

The crowning meeting was Sunday afternoon, in charge of the Christian Endeavor superintendent of the Quarterly Meeting. A beautiful and unique presentation of the C. E. lesson for the day was given by Ruth Radke of Kansas City Meeting. The choir of fifty voices from the various local meetings, under the leadership of D. F. Parsons, musical director of Kansas City Meeting, rendered a beautiful program of sacred music. This has become a regular feature of the Quarterly Meeting.

Lawrence local meeting is enjoying and appreciating the presence of the Huffman family. Herbert Huffman is putting on a piece of construction work very much needed. All departments are feeling the imprint of his messages and also his power as an organizer. The meeting is facing its task with hope and an earnest desire for the upbuilding of Quakerism in this university center where in the early days it played such a prominent part.

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PAUL HARRIS AT AUBURN

Friends had their part in bringing Paul Harris, Jr., to Cayuga County, New York, on January 10 and 11, to make many more "peace conscious" than ever before. As always, his work was most telling and effective. He brought facts about the coming Disarmament Conference at Geneva, and as often and as far as questions led him afield, he brought information and influenced attitudes on widely flung subjects, such as the Manchurian situation, Russia, Germany, tariffs, war debts and reparations, British politics, France, etc., etc.

On Sunday morning he devoted himself to the men of the First Presbyterian Church in Auburn; on Sunday afternoon he addressed a county young people's rally on Disarmament, at which about 250 were present. This meeting was held in the First Methodist Church in Auburn. Sunday evening he shuttled out to Moravia, fifteen miles into the southern end of the county, where the churches of the town united to give him a good hearing. To this meeting Friends from Poplar Ridge, twelve miles away, added greatly in numbers.

His Monday program was even more significant. The ministers of the county were invited into Auburn for an intensive conference with Paul Harris from 10:00 to 12:00 in the morning, and from 1:30 to 5:30 in the afternoon. They were asked to bring one or two laymen with them; and the conference was open to students of Auburn Theological Seminary where it was held. While there was not a 100 per cent response, there was a very gratifying one, and when the history teacher of Union Springs high school brought her history students into Auburn for the afternoon session, the capacity of the room used for the conference was taxed to the limit. The end is not yet, speaking of the outcome of that conference!

Among the sponsoring committee of seven who arranged for Paul Harris's coming, three were Friends, members of Poplar Ridge Meeting, and one of them, John Bennett of Auburn Seminary faculty, was chairman. There were still other worthily concerned Friends in the meeting who less spectacularly but very effectively bore a substantial part of the financial side of the enterprise.

WITH FAIRFIELD FRIENDS

After much earnest prayer, meetings were held during ten days at the Fairfield Friends church near Mooresville, Indiana, which resulted in blessing to the church and community. Beginning December 6, different ministers each night during the first week gave the message in a forceful and helpful way. Three evenings of the following week, Dallas Renn, principal of the school nearby, conducted the meetings. There had not been a revival here for several years and many felt thankful for the number of conversions and the interest manifested. The pastors, James and Marguerite Carter, did much to bring about the results. Her visits in every home in the community during the day were much appreciated. The spiritual uplift is cause for much thankfulness to Heavenly Father.

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WESTTOWN, PA.

QUAKERDOM · AT · LARGE

The two girls' debating teams of Earlham College are continuing last year's record of unbroken victories. In both intercollegiate debates held this season both the affirmative and negative teams have won and with a perfect score of four unanimous decisions.

* * * *

Betty Wales Underhill, daughter of Mr. and Mrs. S. M. Underhill, Pasadena, California, won the prize for her original design submitted in the contest conducted by the Tournament of Roses Association in Pasadena. The subject of her float was "Iceland" in which a rising sun and polar bears were wrought in thousands of California blossoms. In addition to the honor, she received $20 for her design.

* * * *

Headley Horsnaill, of the Vienna Friends Centre, recently took a trip to Katovice, Poland, to speak before the English Club of that city, which is the administrative center of Polish Upper Silesia. He was pleased to find as one of the active members of the Club, who presided over the meeting he addressed, Helen Robinson Michejda, formerly of Richmond, Indiana, a graduate of Earlham College in the class of 1925. She is taking much interest in civic and educational affairs and he writes that she is exerting a very wholesome leadership in the city. Her husband, who came to the United States to pursue his technical education, is manager of a large mine in that section.

* * * *

Dr. H. Michener, a well known Friend of Wichita, Kansas, died suddenly of cerebral hemorrhage on January 5. He was the father of Dr. Bryan Michener, who is now serving as a medical missionary on our field in British East Africa. Eloquent tributes to the life and service of Dr. Michener have appeared in the Wichita press. One was from the pen of the Probate Judge, who, after characterizing him as a man whose smile was a benediction and as a physician who for nearly half a century contributed freely of his skill, closed with these words: "Such a life precludes much storing up of worldly goods, but there is no probate court in the country that would be big enough to administer his estate if true friendships could be counted as wealth."

* * * *

A Peace Library was opened at the Friends meetinghouse, 109 Maitland Street, Toronto, Canada, on January 13, the purpose of which is to provide a place for all who are interested in the subject of peace and the problems connected therewith to find useful and up-to-date information, and make contacts with others who are similarly interested. The building up of the material of the library is to be a cooperative effort on the part of organizations interested. N. A. Mackenzie, sometime member of the Secretariat of the League of Nations at Geneva and now professor of International Law at the University of Toronto, was the speaker for the occasion, and following the program, refreshments were served. Berta Hamilton is chairman, and Fred Haslam is secretary of the Library Committee.

* * * *

Hannah Amelia White, of Cincinnati, Ohio, has recently made a gift of $10,000 to Earlham College, as a special scholarship fund. Well on in the nineties in age, she is alert and active, abounding with the vigorous spirit of youth, and is known as Earlham's oldest living student. It was her father, Elijah Coffin, who, just one hundred years ago, arose in Whitewater Quarterly Meeting at Richmond and proposed the establishment of a Friends boarding school, which became the precursor of Earlham College. For many long years, the late Mordecai Morris White, her husband, and Hannah White were generous supporters of the College, and since his death several years ago, their joint cooperative interest has been continued and frequently manifested by Hannah White and her daughters, of which interest this last gift is another very substantial evidence.

* * * *

Herman Newman, Superintendent of Kansas Children's Home and Service League, at Topeka, sends a clipping from the *Topeka Daily Capital*, regarding the billboard campaigning for Peace started in Topeka by Dr. Charles M. Sheldon, in which is quoted a statement from Dr. Sidney Gulick of New York that the Executive Committee of the Federal Council of Churches of Christ in America had approved a plan whereby the Outdoor Advertising Company may devote a million dollars worth of advertising space on their billboards to the display of peace posters. Sheldon's posters are in ten Kansas towns east and west of Topeka along the highway forty. The Topeka Rotary Club has just contributed $100 to extend this work. Appropriately enough, the resolution providing for the Federal Council's sanction of this program of nation-wide peace publicity was introduced at the December meeting of the Executive Committee by the representative of the Five Years Meeting of Friends.

Doran's Ministers Manual for 1932

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Richmond, Indiana

NEWS OF OUR MEETINGS

Friends and others visiting Florida this winter are cordially invited to attend the Friends meetings held in the Sorosis House in Orlando.

* * * *

Ethel Loudenback was hostess to the Missionary Society at Greenfield, Indiana, for the Christmas meeting. Mary Addison presented the lesson from the study book, Blanche Scott led in the devotional period, and Ethel White read a Christmas story, "The Walled City." Music in charge of the Program committee consisted of Christmas carols. The services, Sunday morning, December 20, including a pleasing program by the children with special music and an anthem by the choir. It was a united service and the story by the pastor was pleasing to young and old. On Christmas eve, the pastor, Eliezer Partington, and a group of young people sang Christmas carols to shut-ins. The Christmas season was saddened by the death of three members. Deborah Binford passed away at her home in Greenfield, December 13, aged 76 years, and her brother, Elza Butler, the following day, aged 66 years. Both were birthright members of the meeting. Then on December 24, Robert Brooks, aged 78, who had recently come to Greenfield from Westland.

* * * *

In observance of the week of prayer, the Portland, Oregon, Council of Churches arranged for a brief radio message daily. January 6, the topic "Prayer for International Relations and Goodwill" was discussed by Merrill M. Coffin, pastor of First Friends. His points were well chosen and clearly presented.

* * * *

Instead of holding a New Year watch night service, the members of University Friends church, Wichita, Kansas, had a get-together on New Year's day

and enjoyed a covered-dish luncheon at the church. The church basement was filled to capacity and after the luncheon a program of music and devotion was held in the auditorium in charge of the pastor, Charles O. Whitely and the assistant pastor, Lela Gordon. Numerically, socially and spiritually, the occasion was a real success.

* * * *

Poplar Ridge Friends in New York united with the Methodist churches of Belltown, Venice Center, and Ledyard in observing the Week of Prayer for Churches the first week in January. For five nights, beginning Sunday night, January 3, evening services were held at Ledyard with members of the faculty of Auburn Theological Seminary speaking. One of the speakers was Gaius Glenn Atkins. The meetings were not largely attended, but the services were of the very finest quality, and felt to be very rewarding.

* * * *

Friends of Coloma, Indiana, began a series of revival meetings on November 29, under the leadership of Fanny B. Roberts of Westfield, which continued two weeks. The messages were clear and forceful bringing conviction to many hearts, and some definite decisions were made, backsliders were reclaimed, the church was helped and strengthened. By her earnest work in the faithful presentation of truth she endeared herself to the people of the community who hope she may come this way again. A good program was presented on Christmas eve by the officers of the Christmas Association of the community. Exercises, recitations, and a play by the young people, were followed by a treat for the children. The house was well filled.

* * * *

The meeting at Coloma, Indiana, observed Thanksgiving by a community supper and social good time enjoyed by the large audience. The play entitled "The King's Missive" which appeared in THE AMERICAN FRIEND recently was given by a group of young men from the Bible school. The public school orchestra from Montezuma entertained with splendid music.

* * * *

The sessions of Baltimore Quarterly Meeting, held at Washington, D. C., January ninth and tenth, were largely taken up with helpful discussions of pertinent problems. In the meeting on ministry and oversight on Saturday morning the topic of interest was "Building up spiritual resources in a time of material depression." Many suggestions were made concerning the things which are changeless in a rapidly changing world. The regular Quarterly Meeting session in the afternoon was devoted largely to the question of evangelism. "Should our ministry," the question read, "be more evangelistic?" All who shared in the thought of the meeting seemed to feel the need of a definition of evangelism, since the word involves such varied meanings. The conference in the evening was to have been addressed by V. W. Conover, of Elizabeth, N. J., but, in his absence due to illness, a group discussion of the problems of economic consumption was carried on. Many were especially interested in what is involved in luxury. The sessions of the Quarterly Meeting closed with a meeting of the Evangelistic Committee on Sunday afternoon.

* * * *

On Friday, January 15, three members of Baltimore Yearly Meeting visited the growing circle of Friends at Hampton Institute, Hampton, Virginia, and a meeting was held. Baltimore Yearly Meeting feels a special responsibility for this group since it falls within the general Baltimore area. Those visiting were Florence Brown of Washington, and Margaret T. Carey and D. Elton Trueblood, both of Baltimore.

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In order to reduce our stock before taking inventory, we are clearing out the following books at greatly reduced prices. In most cases, we have only one copy of a title, so order early.

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TRAINING FOR WORLD FRIENDSHIP....Ina Corinna Brown

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NOTICE

A Friends meeting is held every Sunday afternoon at 3:30 on the 15th floor of the tower of the Riverside Church, Riverside Drive and 122nd Street, New York City. Friends visiting New York or others interested in the Friends are cordially invited to attend this meeting.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

WHAT PRICE HUMOR?

Not long ago one of our fellow editors waxed facetious in an editorial in his paper, saying the very opposite from what he meant for the sake of emphasis, counting upon the preposterous nature of his statement to make his meaning plain. Very soon he became a sadder and wiser man. Letters of protest poured in upon him from unimaginative readers who took him literally. He had to write another editorial to explain, and vowed never again to try to be funny—until some other fancy lured him from the solemn path of sober judgment and prosaic statement!

Apparently, D. Elton Trueblood has somewhat the same feeling following the publication in our Christmas number of his article, "What Price Christmas?" One reader objected to it on the ground that it would give the impression to outsiders that Friends are a stingy people! Elton writes that the fact that some did not catch the joke convinces him that it is quite foolish to attempt to be subtle.

BELIEVE IT OR NOT

A reader contributes the following as true incidents for publication on this more or less apocryphal page.

Two lads, one a Friend, entered an ice cream "parlor" for refreshments. The boy who came from the "world's people" asked for a chocolate sundae. After a moment's hesitation, "I'll take a chocolate First Day," said the Quaker lad to the bewildered waiter.

Little Dick's Sabbath School teacher was drilling her class in the books of the Bible. "What books did you learn today?" asked Dick's mother on his return home. "First and second Clover," was the farmer boy's reply.

OUR FAMILY ALBUM

Once upon a time, long, long ago, an unknown young man from Nebraska electrified a national political convention by his fervid oratory and captured the presidential nomination. He became known as the boy orator of the Platte.

In 1915, somewhat similarly, another unknown young man from Nebraska journeyed to Richmond, Indiana, to attend the Men's Conference of Friends. He, too, aroused his auditors by his stentorian eloquence and though there was no nomination to capture, he captured the imagination of his hearers as he pictured the home mission possibilities of the great West from which he hailed. Thenceforth, it was a dull affair, in the way of a Friends conference or meeting, that was not stirred by the resounding voice of *our* boy orator of the Platte, Theodore Foxworthy. No one could characterize him in terms of the Platte river, as his distinguished prototype was characterized—two inches deep at the source and two miles wide at the mouth! Theo has depth as well as tone quality.

We don't know the vintage of this picture which appears in our family album. Perhaps it represents our Quaker Demosthenes about the time he was graduated from Nebraska Central College. As he

would wander along the meandering Platte, trying his voice across its thin expanse, he found no rocks to ballast his ready tongue, if perchance he needed any, but he did find plenty of sand which is too often missing in the oratorical temperament. While the roach of his hair suggests the artistic and oratorical motif, the resolute expression of eye and the firm-set lips bespeak that strength of conviction, that resoluteness of purpose that have marked his faithful service on many Friendly fronts. The corn fields of Iowa now rustle in the breeze of Theo's oratory.

CHARTED FOR THE SKIES

A man who made rather a fuss about his health consulted a specialist, who, when making his examination, adopted the novel method of pricking a chart with a pin in order to indicate the various parts of his patient's anatomy which proved to be defective.

The chart bore the outline of a man's body. Starting then at the head, the specialist pricked his way down until there was scarcely a patch in the outline that had not been perforated. This, after paying a substantial fee, the patient took home.

No sooner had he placed it on the table than the telephone bell rang. So urgent was the business communication that came through that he forgot all about the chart till the next morning. He then asked his wife what had happened to it. "Oh, that!" she replied. "Why, I thought it was a pianola record; so I put it on the instrument and it played 'Nearer, my God, to thee.'"—*Methodist Times.*

A STORY OF "DEM BEAR DOGS"

Our Hoosier Friend, Clarence E. Votaw, rich in his wealth of anecdote and Friendly reminiscence, has given us the following for our own individual use on story-telling occasions, but it is too good not to be shared at once with the devotees of this page. So here it is:

While I was on a mission for the post-office department in the South some years ago, a friend of mine related to me the following true story relating to President Roosevelt, a man of astonishing capacity—arbiter of nations, soldier of fame, diplomat, hunter of big game, an all-around out-of-doors man.

During his term of office he was invited to visit the Louisiana canebrakes in the pursuit of black bears that inhabit that almost impenetrable region. Not having any luck, some of the party proposed to visit an old colored resident who owned some trained dogs and obtain a loan of the animals. To their surprise the old man was firmly opposed to letting them go under any circumstances. Mr. Roosevelt, being informed of the old Negro's obstinacy, declared that he would go himself and get the dogs. The colored man did not know who his visitor was and he made the same refusal.

"No," he said, "Dem's my bear dogs and I hunts wif dem mysef, and I nebber lets nobody else hunt wif my bear dogs."

"Well," said his distinguished visitor, "I guess you don't know who I am. I am Theodore Roosevelt, the President of the United States."

The old man had due regard for the President but more for his dogs. "No, I tells you, Mr. President," he said, I jist natcherly can't let dem bear dogs go. Nobody eber hunts wif dem bear dogs cept me mysef. I don't want you to think I is scriminatin against you, but it makes no difference if you is President. I wouldn't let dem bear dogs go if you was Booker T. Washington!"

BIRTHS

KELLUM—On January 13, 1932, at Kaimosi, British East Africa, to Everett J. and Ruth B. Kellum, a daughter, Gladys Ann.

MARRIAGES

BURRILL-MEKEEL — At the Friends Meetinghouse, Poughkeepsie, N. Y., January 9, 1932, Evelyn Haight Mekeel, daughter of Niles I. and Gertrude Me-

keel, to Arthur Webster Burrill, son of Rev. A. S. Burrill of Dennis, Mass. Wilbur W. Kamp, minister.

HARRELL-NORFLEET—At the home of the bride, Holland, Virginia, R. F. D. 2, November 26, 1931, Mamie Claudine Norfleet and Emmett Gordon Harrell, a member of Somerton meeting and superintendent of the Sunday school.

HARRELL-POND—At Holland, Virginia, R. F. D. 2, November 18, 1931, Hazel Pond and Jesse Augustus Harrell. Dr. I. W. Johnson, minister.

HUTCHENS-GEORGE—At Portland, Oregon, December 29, 1931, Helen Lydia George, daughter of Dr. Alfred E. and R. Ethel George, and Wendell Hutchens, son of Tyria A. and Ethel Hutchens. Chester A. Hadley and Merrill M. Coffin, ministers.

REINITZ-HAWORTH—At the home of the bride's parents, John and Mattie Haworth, Denair, California, December 29, 1931, Donnalee Haworth and Herman Reinitz, H. H. Amstutz, minister.

DEATHS

COURTNEY—At Turlock, California, December 28, 1931, Mary E. Wilson Courtney, at the age of eighty. Born at Salem, Ohio, she was married to Morton Neill, and later, after his early death, to William G. Courtney. For many years they lived near Butlerville, Indiana, afterward establishing their home at Denair, California. She had been a faithful member of Denair meeting for many years. She is survived by her only son, Lester J. Neill, by three grandchildren, Clayton B. and Roberta Neill and Margaret Harman, and four great grandchildren.

FISK—At the home of his daughter in Tacoma, Dec. 28, 1931, Fred M. Fisk in his eighty-first year. He was born in New York and was married to Emma Morgan in St. Paul, Minnesota, in 1877, who preceded him in death in 1913. Some of his early life was spent in Kansas, where he taught school. He came to the Pacific coast in 1883, living the last fifteen years in Tacoma. He united with Tacoma Friends Church in 1918, and lived a consistent Christian life. Four sons and one daughter survive him: Fred of Tacoma, Wash.; Mont of Merced, Calif.; Will of Chou Chilla, Calif.; Otis of Cle Elum, Wash.; Agnes F. Byrd of Tacoma, Wash., and three grandchildren.

LUSK—At his home at Emporia, Kansas, January 2, 1932, John H. Lusk, aged sixty-one years. He had been a faithful member of Emporia Friends Meeting since 1916. Services were conducted at the Friends Church by the pastor, Guy W. Harvey.

MARSHBURN—At his home in Monrovia, California, Albert Lawrence, son of Dr. William V. and Alzora Hadley Marshburn. Born in Estacado, Texas, in 1889, he received his education at Whittier and Haverford Colleges and at the University of California. His teaching career began at Central City College, Nebraska, and continued at Whittier College, Dinuba and Monrovia high schools. A birthright member of Friends he was active in the work of the meetings where he lived. In 1914 he was married to Ora Ellis of Central City, who with their four children survives him. Funeral services were held at First Presbyterian Church at Monrovia with the pastor in charge assisted by Dr. Thomas Newlin. A beautiful life continues its influence in the lives of his family, students and friends.

WRIGHT—At the home of her son, Paul H. Wright, Toronto, Ohio, November 4, 1931, Louisa Sabin Wright, widow of Jonathan B. Wright, and daughter of Elijah J. and Rachel Birdsall Sabin, aged 84 years. At an early age she joined the Society of Friends and for more than sixty years was a faithful member. In 1875, she was married to Prof. J. B. Wright who for thirty years was a valued teacher in College or High School at Wilmington, Ohio. Their two children became teachers, the daughter, Grace Lillian Bond, at Winchester, Virginia, with whom she spent the winters after the husband's death in 1916. In summer, she enjoyed her cottage home in Wilmington. She had gone to her son's home and after a few weeks died very suddenly, her health having been reasonably good until the night before her death. Funeral services were conducted according to her request, by her nephew, Judge Hugh J. Wright, assisted by Amos Cook, a lifelong friend of the family. Interment in the beautiful Miami Valley cemetery of Warren County, Ohio.

SAUSAGE AND SCRAPPLE

Country sausage, 35c; scrapple, 40c per pan (about 3 lbs.) Orders over one pound, postpaid to the third zone. R. BENTLEY THOMAS, Sandy Spring, Md.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman, Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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Address Business Department

True to a Heritage

The Provident Mutual Life Insurance Company of Philadelphia was founded in 1865 by a group of public spirited Friends. Today the Company is a national institution which looks back with pride and steadfastness of purpose upon its inception. It holds closely to the ideals of integrity and thrift formulated by its founders.

Provident Mutual
Life Insurance Company of Philadelphia
Founded 1865